THE LUTHERAN Witness

Official Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States

ST. LOUIS, MISSOURI — *January 16, 1945* — VOLUME LXIV - No. 2

OFFICIAL PHOTOGRAPH BY U. S. ARMY SIGNAL CORPS

In the Wake of the Battles for the Burma Road

Lutheran soldiers help maintain a school for blind girls

The Presbyterian Church (U. S. A.) has assigned $4,670,835 of its benevolence income for the next fiscal year to its Board of National Missions for its work "to make America Christian." — *The Lutheran.*

The Central District Stewardship Committee up to January 4 reports 1944 Fair Share receipts at $390,341.88, which is $56,341.88 more than the minimum goal of $334,000 originally set for the District. The Stewardship Committee's books for the year are closed on January 18.

Miss Ella Yerke, called to her eternal reward on November 28, for thirty-five years had served St. John's Lutheran Church, Spokane, Wash., as teacher in the Christian day school. Her services as organist of the congregation reach back even before 1909, when she was still attending high school.

Our frontispiece shows a group of children from the Blind Girls' School in the Burma Road sector of China. The women are Annie Yu, blind principal and teacher; Sister Anna Mueller, head of the school; and the nurse-deaconess, Sister Kunigunde Brunner. In front, First Sgt. James Wilkinson. See story on page 23.

Visual education is pupil-supported in Trinity Lutheran School, Lexington, Nebr. Voluntary contributions of 5 cents and 10 cents are made by the thirty-five children for the film programs, which are held twice a week. The 16-mm. sound projector is supplied free of charge by Teacher Alfred Opitz. Frequently parents and other visitors attend and also help the children to finance the program.

Lieut.-Col. John C. Meyer of Forest Hills, L. I., recently announced by the United States Ninth Air Force as the leading ace in the European war, is a member of Saint Peter's Ev. Luth. Church, Brooklyn, N. Y., the Rev. Arthur Brunn, D. D., pastor. Col. Meyer's parents as well as his grandparents hold membership in the same church.

"The American Jewish Yearbook," recently published, estimates the Jewish population of the United States in 1943 at 5,199,200, of which more than 2,000,000 live in New York City.

Reports of liberal contributions during 1944 by the membership of our congregations towards our Church's work are coming in about our Canadian brethren. Redeemer Church, Winnipeg, Manitoba, a mission congregation served by Pastor R. E. Meinzen, attained an average per-communicant contribution of $65.60 for all purposes. The average for synodical and charitable purposes was $8.

The divorce rate appears to have reached new highs in 1944, preliminary figures seem to indicate. The clerk of the Circuit Court at St. Louis, Mo., reported a new record of 5,415 divorce decrees issued during the past year, 499 above the preceding year. The *St. Louis Post-Dispatch* quotes Circuit Clerk H. Sam Priest to the effect that divorce litigation has been steadily on the increase in St. Louis since 1940, and he charges that, at least in part, the economic independence of women in war work is accountable for the phenomenon.

The application of the Universalist Church for membership in the Federal Council of Churches of Christ in America was rejected at the Council's late convention by a vote of twelve groups against six. It is difficult to see how any other action could have been taken in view of the constitutional provision that the organization's purpose is "more fully to manifest the essential oneness of the Christian Churches in America in Jesus Christ as their divine Lord and Savior, and to promote the spirit of fellowship, service, and co-operation among them."

Mr. and Mrs. William Priem and Their Children

Nearly 10,000 chaplains are serving with the armed forces of the United States. Three fourths of these are with the Army, the rest with the Navy and the Marine Corps. According to a recent report, forty chaplains so far have been killed in battle, forty-five died from other causes, three perished on special missions, 108 were wounded, and forty-five are prisoners of war. The chaplain casualty rate ranks next to that of the infantry and the air corps.

Grace Chapel, Central Islip, Long Island, N. Y.
Dedicated Nov. 26, 1944

Mr. and Mrs. Carl Klug, charter members of Our Saviour Ev. Luth. Congregation, Seattle, Wash., presented their church at Christmas time with a large two-manual Hammond Electric Organ with foot bass design. The gift, involving an expenditure of close to $2,000, is a memorial to Mrs. Klug's mother and Mr. Klug's father. Pastor R. H. Weiland of Our Saviour's states that only a few of such instruments will be released during 1945 in his area and that the congregation, which held its first service only four and one half years ago, is for this reason so much the more pleased with the gift.

Mr. and Mrs. William Priem recently celebrated their golden wedding at Lily, Wis. Mr. Priem was one of the early settlers in the region and was largely responsible for the founding of the local St. John's Church. The church acreage along the Wolf River, which he donated, used to be a favorite camping site for the Indians. Mr. Priem for many years conducted the Lily trading post, and he recalls that on many a night the present church grounds could be identified by the campfires of the Indians who had come to town to exchange their ginseng for clothing, guns, and other articles. Present at the golden wedding anniversary service were all the children shown on the picture. Another daughter was unable to attend.

G. V. S.

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THE LUTHERAN Witness

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No. 2

Editorial Committee: THEODORE GRAEBNER; MARTIN S. SOMMER
Associate Editors: W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER

Editorial

When the Godless Try to Raise Morale

There is reason to believe that one may have a truer view of man and God looking through the sleet and mud of a jeep windshield on the Western Front or in the zero visibility of a steaming Pacific jungle than looking through the window of an editorial office in Boston or New York or turning the files in a Regency-style office in the Department of State.

This thought is occasioned by the pagan platitudes regarding the hope of a better year to come uttered by Editor De Voto in his contribution to a symphony program Dec. 31. According to De Voto we have reason to trust our future because of the inherent nobility of the American character.

In his contribution to the *Atlantic Monthly* of November, 1944, Mr. Archibald MacLeish took in even wider ground. He raises the question whether the humanist doctrine will hold in view of the imminent collapse of our civilization. He rejects the notion of some miracle of faith, like "the miracle they imagine to have happened when Christianity first took the world." Instead, he believes that humanism has the clue in its offer of a belief in "the one thing in which man has greatest need now to believe — himself." In the dignity of man he finds a "characteristic perfection" and "essential nobility." Not only that, we must regain the "belief of men in man — the belief that man can direct his destiny if he will." "More than anything else, we need a rebirth of belief in ourselves as men." The whole article is in that vein, seven pages of it. To the men and women in the battle areas it must read like the mockery of hell. The author has been librarian of the Congressional Library and has recently been appointed assistant to the Secretary of State.

Certainly men like De Voto and MacLeish are blind leaders of the blind who will, if they have their way, land our civilization with all that good men hold dear in the ditch.

The leaders of our military forces in the theaters of war do not rest their hope of a peace with honor on the nobility of the American character or on the "characteristic perfection of man." When Generals Montgomery, Eisenhower, and MacArthur addressed their troops in the terrbile months that closed 1944, they called upon them to trust in God and to thank Him for victories won.

More important than the religious note in the messages from headquarters is the conviction of our soldiers, sailors, fliers, marines, and the men in the Merchant Marine that God is on their side and that they are being supported in their terrible task by the prayers of the folks back home. Let us not cease to supply our men and women on the battle lines with messages from their church and from each of us individually by which they will be strengthened in that faith which alone can uphold them in the hour of crisis.

G.

War Weddings

At all times it is well to keep in mind the old saying: "Marry in haste, and repent at leisure." But especially now, during the turmoil of war, this warning must be emphasized. Great numbers of men and women are taken from their customary work, from their families and communities, to meet new and strange people. Many of these strangers are dressed in chic and attractive uniforms. The young people of both sexes are thrown together amid peculiar circumstances which naturally arouse attention and interest. It is not surprising that under these circumstances some of these experience that rise of the emotional thermometer which is called "love at first sight." That is the time for them to watch their step. It is then that the young Christian should call to mind that matrimony is a very serious matter. Through it great, wonderful blessings may come to one, but also very bitter regrets and painful experiences. The young Christian should earnestly pray: "Guide me, O Thou great Jehovah," and, "Take Thou my hand and lead me." Withal he is not to forget that also in the matter of matrimony not novels, not dramas, not comedies are to be our guide, but the Word of God, Ps. 119:105. He is certainly to seek the advice of those who truly love him and have proved this love by their devotion and their sacrifices, namely, his parents.

Every one of our young people is to be reminded of that book which was especially written for the young man, the Book of Proverbs. That book was not written to interfere with the pleasures and plans of youth, but it was written for youth's benefit, it was written to protect the inexperienced young against the cruel foe of his soul and happiness.

We are not saying that every engagement or wedding entered into during these days of war is bound to end in tragedy, but we are calling attention to a fact, not to a theory, that many of these weddings, especially between those who know little about each other and their antecedents, have ended in bitter sorrow to one or both parties.

S.

Wrong Again — Right Again

God is again making foolish the wisdom of this world, 1 Cor. 1:20. Even the daily press is warning all Americans to distrust the prophecies, promises, guesses, and forecasts of the many wise men who insisted that this war would end during 1944. We have repeatedly referred to the prophecies of those leaders who before 1916 assured us that there could be no such wars as devastated whole countries in former centuries. These prophets have long since been put to shame. Less than a year ago most of our leading men prophesied that we would see the end of the war during 1944. But, lo and behold, the *Post-*

Dispatch, under date of January 2, 1945, prints the following: "The Germans didn't quit in 1944. The Luftwaffe didn't fold up. Manpower wasn't exhausted. No internal collapse occurred. A revolution didn't develop. Hitler didn't run out of oil and gasoline. The old-time militarists didn't force the Nazis to capitulate, nor did any one of the prophets' other favorite dreams materialize."

Ought not every one of us be impressed with the fact that every year we may note the failure of man's wisdom and man's prophecies? But for thousands of years every one who will may see the fulfillment of God's prophecies. It is as true today as it was when it was spoken by Joshua more than three thousand years ago, "Not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof," Josh. 23:14.

Should not this experience of the ages impress us all again with the absolute reliability of every word of God and with the folly and unreliability of the wisest of this earth? Every day we may see *the world wrong again and God right again.* Every one of us should again repeat the affirmation of the Psalmist: "Thy testimonies have I taken as an heritage forever." Whoever faithfully adopts that course will then be able to repeat those other words of the Psalmist, "I have more understanding than all my teachers, for Thy testimonies are my meditation." Ps. 119:99. S.

Fraudulent Appeals

The ticket seller for patriotic causes may appeal to you. Someone may ask you to help buy dogs to lead the blind or to provide wheel chairs for the crippled soldiers or to purchase an ambulance for some hospital. Someone may wish to *sell* the bereaved a newspaper clipping which describes the accident in question. Books will be offered which will carry biographies of our heroes. Bibles and prayer books may be tendered which are supposed to prevent any bullet from striking the heart. In Canada the Catholic Church offers to guarantee immediate deliverance from purgatory for the soldier whose relatives or friends contribute so or so much to the Church.

In New York promoters who were selling cigarettes in large lots at enormous profits were arrested. Upon good authority it is stated that these racketeers have even now reaped millions, while worthy causes have failed to reach their goal.

It is a precious privilege to give, but this privilege involves the duty to judge of the nature of the cause for which we give. There is so much need among the least of the Savior's brethren — do not take from them to give to worthless, even harmful and in part fraudulent schemes.

Where will you find these worthy and needy causes? In your *Lutheran Annual* they are listed. Moreover, your pastor and teacher will supply you with this information. S.

Nature and Her Imitators

There is no substitute in one of the infrared and ultraviolet lamps for the sunlight in the high Rockies, and there is no substitute in all the synthetic mineral waters for the springs that gush from the earth with their natural mineral content. Men have made the experiment. At Excelsior Springs, in Western Missouri, there are a number of wonderful medicinal springs, waters laden with iron, sulphur, lithium, calcium, manganese, and many other minerals. Year in, year out, each spring carries its exact percentage of as many as a dozen different minerals, and large institutions have grown up where people seek recovery of their health through drinking the waters and bathing in them. The chemists have been able to produce the exact percentage of mineral content artificially, imparting the same taste to the various waters — but there is one thing lacking: these manufactured waters are dead. Plants will live in the natural mineral water, they die in the artificial. It is the difference between what God has made and what man manufactures.

The magazine *Science* lately had a little item which tells a similar story. Natural gas has been found noninjurious to growing plants and cut flowers, in experiments by Professor Felix G. Gustafson of the University of Michigan. In this it is radically different from manufactured gas, which has long been known to be harmful to plants growing in homes and greenhouses as well as to certain kinds of cut flowers. Potted plants of tomato, coleus, sunflower, snapdragon, marigold, and several other species, as well as cut flowers of tulip, carnation, and stock, were placed under bell jars. If one per cent of Texas natural gas was added, no injury developed. When, however, the manufactured gas was added to the air under the jar, the plants promptly showed signs of gas injury, but recovered when the manufactured gas was taken out and only natural gas remained. It is once more the difference between what God has made and the man-made substitute. G.

The Intolerant Demand Tolerance

The *Watchman-Examiner*, in its issue of November 23, writes: "In this country, where Roman Catholicism is a minority religion, we are constantly being exhorted by its spokesmen to exercise religious tolerance. In no country in the world is there more religious tolerance than there is here. In this country we have religious freedom, which gives the right to refuse to take any man's religion we may not like. Rejection of Roman Catholicism or any other religion is not of the nature of intolerance. In itself, it is an assertion of freedom."

No American should forget that Rome has been as intolerant as it was permitted to be, and even here in our United States, where it is prevented from practicing the intolerance of which it was guilty in other countries and in former centuries, it tries to obtain all the influence and power it possibly can and to annoy, repress, and discourage all other religions as much as possible, short of coming into conflicts with the courts of law.

Lately the *Christian Century* has published an article headed: "Un-American Marriages," which calls attention to the intolerant practice of the Catholic Church in its demands upon Protestants who marry Catholics. In a later issue this same periodical calls attention to the aggressive activity of this Church. After all, it is a good sign that there are publications who dare to publish the truth, speak out, unafraid of Rome's disfavor. We need the courage which moved Luther to raise his voice against tyranny and soul-destroying error. More than that, we need the clear, definite understanding of God's holy Word which Luther bequeathed to us in his Catechisms. S.

Luther's Biography

In B. K. Kuiper's book *Martin Luther: The Formative Years* the author discusses the interesting and significant sequence of events in the first thirty-four years of the great Reformer's life. In the course of the story he interrupts himself to tell us: "Every person in Western Europe

and in America today is a different person from what he would have been if Luther never had lived." It is high time that just this truth be impressed upon us. We must be reminded of the momentous influence of Luther upon all spheres of life. Luther's teaching changed governments, education, churches, attitudes toward marriage; in short, his writings touched human life for the better at just about every angle. Even the Catholic Church could not entirely escape his influence. Entire cities and countries left the Catholic Church, and those who remained or were forced to remain had to be treated in a somewhat different way. Luther was tickled pink to note how even his opponents had to help spread his teaching by trying to refute what he taught.

There can be no doubt that during the last thousand years Luther was the most successful man. After the Bible, together with the Catechism, our children and young people should become well acquainted with the life of this honest, sound, and courageous leader. Our Concordia Publishing House has a number of biographies of this churchman of power and good sense. Every parent should be sure to have one or more of these biographies in the home. Our boys and girls should read these books, not to exalt or glorify Luther, but to be instructed, guided, and encouraged. Reading the lives and experiences of those through whom God has blessed mankind is bound to have a wholesome influence upon our youth. S.

Latin Americans Find Their Voice

More and more Latin Americans are stating rather plainly what ails the republics to the south of us. In a volume entitled *The Green Continent,* some thirty South American writers record their convictions, and what they say simmers down to this: Spain and the Church of Rome are to blame for these backward social conditions. One of the writers, Jose Rodo, is recorded by a reviewer (Norman Taylor, in the *Saturday Review of Literature*) as saying that the reason for the backwardness of Ecuador, for instance, is the censorship of all printed matter by the Church, the control of education by monastic orders. He explains: "From a dozen different directions there came a flood of monkish immigration, the offscourings of all the monasteries of the world, to infect the cities with the plague of their parasitic laziness."

It also develops that, far from creating hard feeling against the United States, Protestant missionaries are needed to offset the impression which our Government has made upon enlightened South Americans by "leaning upon the Catholic Church in its dealings with certain South American countries." George P. Howard writes in the *Christian Century* that Dr. Manuel Seoane, brilliant lawyer, man of letters and editor of Chile's most popular weekly, *Ercilla,* himself a Catholic, expressed his alarm about "a directed religious policy on the part of the American Government which requires that the abundant flow of American representatives in South America should meet, as far as possible, the prerequisite of being Roman Catholic. This attitude of favoring everything Roman Catholic has gone to the extreme of making it difficult for Protestant missionaries to travel to South America." Persons Mr. Howard has interviewed insisted on blaming the Department of State of the United States for "strengthening clericalism" in their respective countries. They also have their misgivings about President Roosevelt's special representative to the Vatican, Mr. Taylor, who, they say, "has helped in determining all the subsequent policy in North Africa and in Italy." A Peruvian writer, Luis Alberto Sanchez, is quoted as protesting against mixing religion with politics, and Mr. Howard asks, in conclusion: "Can you blame Latin Americans for being puzzled at what they consider the glaring inconsistencies of United States foreign policy? They know what clericalism has done to their countries." G.

The Devotion Booklets

We have repeatedly reviewed these booklets in the columns of the WITNESS. Most of our readers are even now acquainted with them. If there is one who does not know them, we would urge such a one to be sure to send for the latest out, *Food on the Way.* The price is 5 cents per copy. It contains not only prayers which express just what you want to say to your heavenly Father, but it also presents to us what God wishes to say to us. In addition, the booklet explains and applies some important message of God's Word for every day. Many a one reads the Bible, but does not recognize the precious truths which are implied in the words. Others fail to apply properly what they read. These booklets will aid these Christians to see and appreciate the riches which the merciful and kind Father has bestowed upon us in His Word. The reading of one page of such a booklet may change your whole day. It may cause you to see that what appeared at first sight to be a loss or a disappointment is in reality a rich gain and the gate to higher joy. Those who allow Jesus, the Good Shepherd, to guide them will be assured of safety, progress, and final victory. S.

Prevention of Accidents

It is the custom of national statisticians at the end of the year to publish not only the number of serious accidents which have occurred during the past year, but also to point out the causes which lead up to these calamities. It is their intention to warn us against carelessness. They know that "an ounce of prevention is worth a pound of cure." True, the Bible tells us to "be careful for nothing"; but that is no encouragement to carelessness. God forbids worry, but He also bids us to "walk circumspectly, not as fools, but as wise."

It certainly is the duty of all of us to heed these warnings. Just now we learn from those in authority that in the United States proper there were during 1944 more than 17,000 fatal accidents on farms alone, "two fifths of them occurring in the home." Not only do many accidents cause expense and loss of time, but also lifelong disability or even death is frequently the result of negligence or inattention. The National Safety Council of this country warns especially against the "unloaded" gun, the "tame" bull, and the dog "which never bites." Just about every one of our readers will recall accidents from these causes.

In addition, the automobile is furnishing its sad quota to the rising number of serious accidents. It is not always the victim who was at fault; often it is some other hasty or inconsiderate person. It is the duty of all of us to exercise care, foresight, and regard for others in what we do, or in what we allow to lie about, or in what we use. In the Old Testament you may read how God did not only warn His people against such carelessness, but even had these warnings reinforced with threats of severe punishment, Exod. 21:29. While our circumstances may differ, the basic rule, that we are to seek the welfare also of our neighbor, still is in force. Matt. 7:12. S.

New Horizons

By THEODORE GRAEBNER

III

Public Worship

A new understanding of the participation of our church members in the public services of the congregation is more than a hope or an ardent wish, it is one of the developments of recent years which bear within themselves great promise for the future. There is a new day coming for church music, congregational singing, and the liturgical service.

The Lutheran Church has long been known as the Singing Church. The peculiar form of verse and melody known as the *choral* is our gift to the Protestant Church. It originated in Luther's little hymnal of 1524, which gave such an impetus to congregational singing that within a few decades thousands of hymns were written, many of them of extraordinary beauty and power, many of them translated into English and now offered to our churches in the *Lutheran Hymnal,* published in 1941. This hymnal has had an enormous sale — almost a million copies in two and a half years, and has contributed very much to the church services through the singable nature of a very large proportion of the texts and tunes offered.

If you sometimes ask, "Why is a Synod?" — one adequate answer is the new hymnal of our Church. For thousands of congregations it has done what singly they could never have achieved, the opening of new horizons for the Lutheran congregation as a member of the Singing Church.

In two other related fields of church music the Missouri Synod has had a revival of appreciation on the part of the great multitudes of our people: the parts contributed to the congregational hour of worship by the *organist* and the *choir director.* The art of the organ in our Synod is the lengthening shadow of one great artist — Edward Rechlin. He has created new standards, which for the past twenty years have been energizing the zeal of our congregational organists. The result has been a great upsurge of performance on the queen of instruments and the creation of a fine understanding of our laity for the organ as an aid to the hymn-singing congregation and as a solo instrument. Ten years ago we once made mention by name of ten or twelve outstanding artists in this field. Their number is now so great that we do not dare to depend on our personal record of such experiences as were once limited to a very small number of congregations. The work done at our normal schools in Seward, Nebr., and River Forest, Ill., in recent years calls for special mention when we speak of the new horizons of better organ and choir music in the churches of our Synod.

What Rechlin has done for the organ, Christiansen has done for the religious choir. The St. Olaf singers for years were not only the best choir in America devoted entirely to religious song, but were in a class all by themselves. To hear them today is still the experience of a lifetime. But we have now directors in the various Lutheran churches who have caught the vision of what a church choir made up of ordinary singers can do. And we have ourselves a growing number of very capable directors of whom each is contributing with his choir a greater amount of the very best of church music than was done by all our conductors combined only ten years ago and is doing it more excellently than we had ever believed to be within the capacity of a church choir. Probably the outstanding feature, at present limited to a very few areas, is the production of the great choral works of Bach and Mendelssohn in a manner worthy of these compositions.

As for the appreciation on the part of our people for such music, we shall not be faulted for saying that in this respect also a new day has arisen for our Church and Synod. At St. Louis, to speak of what is nearest home for this paper, we have had the largest concert hall available engaged in one short season for the concerts of the Concordia Seminary Student Chorus, the A Cappella Choir and the Bach Choir, all directed by Dr. Wm. B. Heyne. Nor do we overlook the very notable performance of our choirs in Sheboygan, Milwaukee, Chicago, Fort Wayne, Cleveland — and this is only the beginning. By and by we shall have *boys' choirs* which will sing as only boy sopranos can sing. And the day is not so far off, we believe, when in scores of our Lutheran centers choirs will sing Bach's cantatas and sing them as they should be sung, with boys' choirs and all.

And this brings us to the question of *liturgics.* The Lutheran Church is a liturgical Church. This is speaking idealistically. It is not a liturgical Church. It *used to be* one. It *will be* a liturgical Church.

With the new hymnal was given our churches the *Common Order of Service.* With this order of service there have been restored to our Church elements of worship which it should never have lost. How large a percentage of our churches are now using the service as it is printed in the front part of our hymnal would be hard to tell, but there is no doubt that we are again becoming a liturgical Church in the historic sense of that term. There have been some false starts, and there are today some ragged ends. All is not as it should be with us liturgically. But we have pretty well succeeded in taking the first step — we are using the Common Service. We are (generally speaking) far from having learned to chant the responses as they should be chanted, but we are coming along.

Probably the worst impediment which stands in the way of regaining our liturgical status is the sixty-minute service. Our people will sit for two hours in a symphony concert and for three hours in a motion picture theater, but when a service runs beyond sixty minutes, something has been wrong with the preacher, the organist, the bell ringer, or somebody. This attitude plays havoc not only with the liturgy but also and particularly with the sermon — but that is another chapter. We would encourage our preachers in this year of 1945 to beard the lions in their dens and preach thirty-minute sermons again. Occasionally a forty-minute sermon should be thrown in, something like a declaration of independence. The declaration of a minister's right to preach until he has said what he thinks he ought to say. Then, having attained a decent length for the "hour" of worship, let us say seventy-five or eighty minutes, we shall have elbow room for a real liturgical service. The choir will take time to chant the Introit and the Gradual, and the congregation will sing the Gloria, the Offertory, and the Sentences for the Seasons — and they will like it!

This liturgy, when properly chanted and sung, is one of the glories of the Christian Church. It is something we should never surrender to the Catholic or the Episcopal Churches. If the Lutheran Church is, as we verily believe, simply the old Christian Church cleansed of Roman superstition, we have the right to claim for ourselves the liturgical service, all of it, not only the chanting, but the vestments and the altar coverings, with all the appointments liturgical which are the pure

and ancient heritage of our Church. Where we differ from the Roman Church is not in the matter of vestments, but in the interpretation. The Lutheran Church treats them as nonessential so far as the New Testament Christianity is concerned. The Augsburg Confession voiced the unanimous teaching of Protestantism when in its Fifteenth Article it stated that such observances are not necessary to salvation and do not merit grace. Furthermore, in Article Seven, that for unity of the Church it is not necessary that rites and ceremonies should be everywhere alike. This means that a church without the liturgical service, without so much as a cassock for the preacher or an altar for the celebration of the Lord's Supper or a font for Baptism, *lacks nothing that is necessary* to make it a Christian congregation in the sense of our Confessions, if only the Gospel is preached in its purity and the Sacraments are properly administered. This, however, should not be construed as making the art of Christian song, church music, symbolism, ceremonies, chanting, and vestments something of no importance in the life of the congregation. There is something tremendous in the power of the Lutheran choral, and there is something that deeply stirs the emotions in the liturgical service when it is properly done. Our congregations are learning to do it properly. In this they are better off than were our fathers. In this there is cause for rejoicing as over the restoration of a precious heritage. Yet there is much ground still to be possessed. There are new horizons still opening to our churches everywhere also in the field of public worship.

Sixth Army Chapel
New Guinea

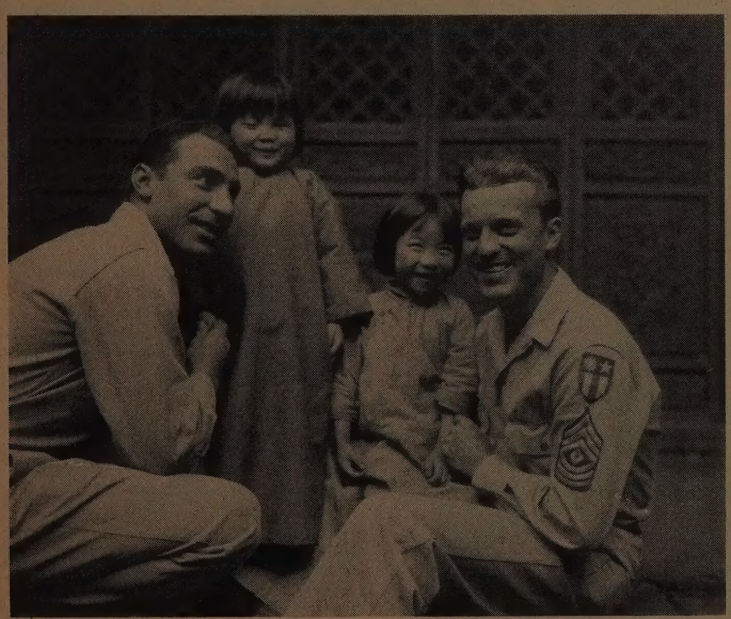
For Christ and Country – Items of Interest from Many War Areas

A School for Blind Girls in Burma

Just a few miles down the Burma Road from their headquarters in Southwest China, a group of American soldiers have taken under their wing a small Chinese school for blind girls.

Members of the headquarters detachment, Advance Section No. 1 in the China-Burma-India theater of war, these soldiers are part of the Services of Supply operating with the Chinese and American troops fighting under Lt. General Joseph W. Stilwell.

A half mile off the road where the thousands of convoyed vehicles pass, is a little Chinese village, the new home of T'ien Kuang, the blind girls' school. Here a group of 37 Chinese girls, bombed out of their homes, blinded by shrapnel or the sicknesses of a war-torn country, live under the guidance of sisters of a mission of the Lutheran Church and Annie Yu, their blind principal and teacher. Head of the school is Sister Anna Mueller, who has worked with the school since its inception some years ago as well as with her mission of the German Lutheran Church in China for the past 34 years.

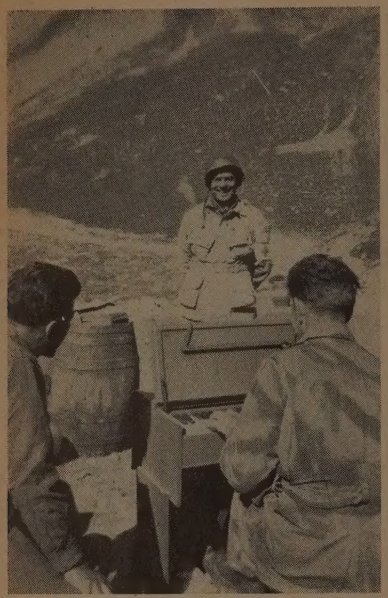


Wards of the Blind Girls' School on the Burma Road
With two of their American Lutheran protectors; Sgt. Wilkinson, right
OFFICIAL PHOTOGRAPH BY U. S. ARMY SIGNAL CORPS

Girl babies in China aren't worth too much to their poor families at any time and less, naturally, when disease or the dreaded *jing-baw,* the Japanese air raid, destroys an eye or a limb. But to the school these children are worth helping for the future of China. Chin-Yu, who has a stump of a hand and only one eye since the raid on her village in 1940, is now a smiling, playful child, who at six years has learned to knit and have fun. Chong-Ching is going blind, and the sickness that caused it, though curable, must wait for medicines used almost exclusively by the armed forces. But these children do work, blind though they are; they shop for the mission, become proficient knitters and even house workers, and after several years of training, one girl became the office assistant for Sister Kunigunde Brunner, who operates the dental laboratory of the mission in a near-by city.

Running the school is an expensive proposition, and though some money has come to help from the deaconess home Hebron in Liberty Corners, N. J., and the China Inland Mission in Philadelphia as well as the New York Committee for the Blind, this help and the help the government agencies in China are able to give barely cover the one thousand Chinese dollars it costs to provide rice and vegetables for each child each month. And that is why the interest of the American soldiers was so welcome.

It was First Sergeant James Wilkinson, a Lutheran of Louisville, Ky., who first became interested in the school and got a few of the other noncoms together to see what could be done to help. First they began to sell the small items the children



Chaplain Wm. J. Reiss

Somewhere on the European front. The barrel served as pulpit. The organist is from Chicago

made to other enlisted men as souvenirs. Little shoes which the children made for China's women with bound feet, small dolls, knitted scarves, and even sweaters gained a rapid sale in the company day room. But this didn't seem to be enough to the men, who felt that they could do more. After discussing it amongst themselves, they decided to adopt one of the children and pay all her expenses. As soon as word spread through the tents and barracks, other noncoms and enlisted men offered their help, and contributions began to pour in.

Captain Joseph W. Marshall of Washington, D. C., the company commander, saw the children at work, listened to the ocharina and harmonica program they put on, and quickly gave his blessing to the enlisted men's project.

Within a short time more than 43,000 Chinese dollars has been collected and, with it, part of the infrequent ration of sweets that the men buy once each month in their post exchange. Old magazines, on which the teachers print stories in Braille, as well as special treats the men get from the folks back home also found their way into the school. In other ways they raise money to help the school through this extra difficult period. Today interest is keen to see to it that "their" kids get the best of any kids in China. Which is why the villagers in the ancient city just off the Burma Road hear at all hours of the day or night the two sharp blasts of the horns as the convoys roll past carrying supplies to the front lines.

China CHAPLAIN T. W. MIKOLON

Lutheran Service Center Opens in London

Dedicatory services opening a lounge and chapel for American servicemen and women were held at 11 A. M. on Sunday, November 26, at the Lutheran Service Center, 491 Oxford St., London, W. 1. This center is the first to be established in this theater by the Lutheran Army and Navy Commission of Chicago, Illinois, which maintains servicemen's clubs in the United States, Hawaii, Australia, and Alaska.

Dr. Hartwig Dierks of Kansas City, Missouri, service pastor representing the commission, delivered the dedicatory prayer and sermon. Words of greeting were extended by Captain Edgar H. Brohm of San Francisco, California, chaplain attached to the 8th Air Force, and Chaplain John I Rhea, U.K. Base Chaplain, U. S. Army.

Lutheran Service Center at Abilene, Texas

The opening service was attended by American soldiers and British friends. The London center will be open to American soldiers and Wacs of all faiths from noon to 10 P. M. daily. Services for Lutheran soldiers will be conducted at 11 A. M. each Sunday, and Wednesday evening prayer meetings will take place at 8.

Dr. Dierks will be at hand in the Center to serve the Sacrament of Holy Communion at any time during these hours. Once every week he will visit wounded American soldiers recovering in hospitals throughout Great Britain.

Released by Hq. Com. Zone, E. T. O., U. S. A.

Opening Scene at London Service Center

American soldiers greeted by Dr. H. Dierks, service pastor

U. S. ARMY SIGNAL CORPS

Asleep in Foreign Soil

The parish paper of our church at Oak Ridge, Tenn., for December 10, contained the following item by the pastor:

IN THE NAME OF JESUS, KING OF GLORY!

"A chastened, sorrowing father returns today as your minister of hope and peace in Christ, our loving Savior! — My loyal, faithful, stalwart twin son Pfc. John Theodore Groerich, 20, has given the supreme sacrifice on foreign soil in defense of our American freedoms! He valiantly died in combat on the Aachen sector of the 9th U. S. Army that fateful day — November 16, 1944 — the 2d day after his 20th birthday. His twin brother, Pfc. James G. Groerich, mate in his 3-man rifle team and at his side in the same action, was severely wounded, and is — by God's mercy — making a remarkable recovery in a U. S. Army Hospital somewhere in England.

"My older son, 22, Pvt. Paul F. Groerich, Signal Corpsman, was badly injured on a mission somewhere in France about the same time. He, too, is rapidly mending — by the grace of God!

"To my faithful, Christlike, sainted son, Jack, I humbly dedicate this verse: 'Speak softly — A child of God just went to sleep in foreign land. Hush and be still, my trembling heart; God's love rules this! Behold, fair soul — snatched from the raging battle, was carried clear into eternal peace! Lo, safely, to the soothing arms of Jesus!'"

We Proclaim

"A Changeless Christ for a Changing World"

REV. G. GROERICH

Oak Ridge, Tenn., Dec. 10, 1944

Happenings on Rural Route, Murdock, Nebr.

Courage, faith, and patience.

The phrase itself is well known. To those who have learned how to mold it into their life, not only is it known, but appreciated.

In Cass County, Nebr., Peter C. Krey is minister of Trinity Lutheran Church. In addition to filling the pulpit every Sunday he practices courage, faith, and patience in tilling the soil.

Yes, Rev. Krey is a farmer, too.

"I know that I should devote all of my time to my parishioners," Rev. Krey stated recently. "But, these are not ordinary times. As soon as the war is won, I can do that. But now I've got to do everything possible to help win the war."

And Rev. Krey is doing that. How he is doing it can be described in "Cast thy bread upon the waters, for thou shalt find it after many days," Eccl. 11:1.

"The food that graces our table," Rev. Krey said, "comes from this soil." Stooping, he reached out and picked up a handful of dirt. "But to get this food, we must also feed this soil and keep it well clothed at all times."

In 1939 Rev. Krey took over operation of the 237-acre farm located two miles north of Murdock, Nebr. With that, he said, he took over a farm that had been bled of its fertility for years. The top soil was thin, and erosion of the soil had formed gullies over the land. The bottomland, about 20 acres, was solid in hemp and sunflowers.

"The lay of the land was such," he explained, "that there was a tremendous amount of runoff water from adjoining land. This inability to control the watershed was washing all of the upper-land top soil to the bottomland and on down the county."

In 1940 the Civilian Conservation Corps, doing soil conservation work, extended their services to help Rev. Krey combat erosion. After the agreement had been signed, 20 miles of furrows on 48 acres of pasture land were constructed, he said. At the same time, many of the gullies were bladed in and sodded.

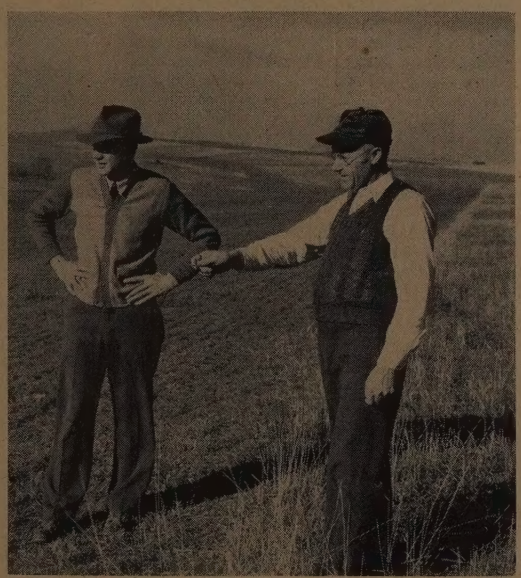
"But that wasn't enough," he stated. "The gullies began to appear again. One night during a hard rain one gully was opened to a depth of 6 feet. There was only one thing to do, that was to stop cropping of the land and put every acre of it into grass or a legume and leave it that way until its fertility had been rebuilt."

To do that was not easy. It meant no more corn raised on the farm for winter feeding of the cattle. It meant a long, hard job of getting the land seeded down. It meant a complete reversal in a farming program. Most of the 237 acres was seeded in bromegrass, some in a bromegrass-and-alfafa mixture. Other small acreages were seeded in a red-and-sweet-clover mixture and a bromegrass-and-red-clover mixture.

"With nothing but grass and legumes on the farm," he told me, "the only income that could be obtained would be through harvest of seed, hay, and pasturing of cattle. I would have to buy what corn I needed, but at that, it would cost less than trying to raise it and lose the land."

The seeding of grass began. Some fields held the seeding, and small blades of grass began to break through the soil. Other fields were barren, and it seemed that the grass was not making a stand. Here was a place where courage, faith, and patience played a very important part.

"I had to seed some fields three times," he related. "I waited. And the seeding did take hold. Of course, there were fields that had to be seeded again, but not nearly as much as one might have originally thought."



Discussing Conservation Problems

The Rev. P. C. Krey and soil expert E. T. Stacey. This pasture is planted half in a brome-alfalfa mixture to the left and a brome-and-red-clover mixture to the right

PHOTO BY SOIL CONSERVATION SERVICE

In January, 1940, the farmers of Cass County, interested in a unified program of soil conservation, organized the Cass Soil Conservation District. It was not long before Rev. Krey requested assistance from the supervisors of the district. With the help of Soil Conservation Service technicians assisting the district he worked out a more complete farm conservation plan.

As part of the plan, he relocated fences, which divided the farm into four pastures, so as to permit a better balance of grazing. The 20-acre bottomland field which had been covered with sunflowers, hemp, and weeds was seeded to bromegrass.

"The bromegrass on the farm is helpful," he said. "It not only produces abundantly but aids in holding the moisture and slows down the runoff water from upper land. The high stubble that remains on bromegrass after cutting holds the snow, which helps the grass remain green throughout the winter and helps the grass to get an early start in the spring."

The faith that Rev. Krey displays in completing his plan of conservation farming began to pay cash dividends in 1943. From one 28-acre field that had been planted in alfalfa he harvested 70 bushels of seed, returning a cash income of approximately $1,750. In addition to that, the acreage produced 2 tons of hay per acre. This year he harvested 42,000 pounds of brome seed, which returned, after cleaning, about $4,000.

Rev. Krey is pasturing 135 head of cattle this year also. He tries to obtain high-quality Western Herefords weighing about 750 pounds each. The cattle now on hand will weigh about 1,000 pounds each by the first of the year. His plans call for feeding each steer 15 bushels of corn while grazing to obtain this increase.

"There is plenty of work yet to be done to preserve the land," he said. "Gullies are constantly appearing even though there has been no cropping. There's one gully in the 20-acre bottom that will have to be attended to immediately."

Although the program is paying big dividends, Rev. Krey considers the greatest dividend the fact that many of his parishioners are using conservation practices in their farming operations these days.

"They're saving and protecting the land, building for a future," he said. "Without a future we'd be lost. Without courage, faith, and patience, we would never be able to find the future."

KENNETH E. HUDDLESTON
Soil Conservation Service
Lincoln, Nebr.

EDITORIAL NOTE.—When reading this description of the activities of Pastor Krey, we ought to keep in mind the following. The Apostles also, when circumstances made that imperative, did not hesitate to take hold of manual labor and work diligently to support themselves and to give a good example to the Christians, who were admonished as to the duty of every head of a family to provide for those of his own household, 1 Tim. 5:8. The Apostle Paul "wrought with labor and travail night and day, that he might not be chargeable to any," and he told his people that "if any would not work, neither should he eat," 2 Thess. 3:8 and 10. That celebrated Lutheran pastor Jean Frederic Oberlin, when installed at Waldensbach in the rough mountainous district of Steinthal on the boundary between Alsace and Lorraine, encouraged his people by actually joining them in building roads and bridges and instructing them to introduce a better system of agriculture, so that from a most discouraging, barren, ill-favored territory there grew up a prosperous community and a flourishing congregation. The founders of the Missouri Synod, the Saxon immigrants, also did not hesitate to wield the woodman's and the carpenter's tools in order to provide habitations for themselves and their people. Certainly, each case which seems to require activity of this nature must be studied for itself, and the peculiar gifts and talents of the persons must be taken into account.

Doctrinal Affirmation

EDITORIAL NOTE: We have reprinted the more important sections of this statement of our faith, the joint product of our Synod's Committee on Lutheran Unity and the Committee on Intersynodical Fellowship of the American Lutheran Church. This document is now before the congregations and conferences of the two church bodies. We have shown by the use of differentiating type which portions of the more important articles were taken over from the *Brief Statement* of the Missouri

Synod, which portions originated in the *Declaration* of the American Lutheran Church, and which constitute new matter. Comparing the *Doctrinal Affirmation* and our *Brief Statement,* it becomes clear that out of seventeen pages of printed matter some thirteen are simply a reprint of the *Brief Statement.* There are, however, a number of omissions, alterations, and transpositions, on which our committee and that of the American Lutheran Church agreed as desirable for a document as of A. D. 1944 which is to signalize unity in doctrine and profession of the two church bodies. These changes are reprinted below. They should be kept ready for reference by those who wish to study the *Doctrinal Affirmation,* which may be ordered from Concordia Publishing House, St. Louis, for ten cents.

The numbers refer to the paragraphs of the *Affirmation.*

4. The words "for example, in historical, geographical, and other secular matters," are transposed from Sec. 1 in the *Brief Statement.*

7. "True knowledge of nature." The *Brief Statement* had "truly scientific knowledge of nature."

22. (The Lord's Supper) "is the communication and sealing of the forgiveness of sins"; the *Brief Statement* had: "is none other than the communication" etc.

26. The four lines which follow the reference Col. 3:3, 4 originally read thus: "In our day some Lutherans speak of two sides of the Church, taking the means of grace to be its 'visible side.' It is true, the means of grace are necessarily related to the Church, seeing that the Church is created and preserved through them. But the means of grace are not for that reason," etc. Farther down "is shown" is a change from "has been shown."

29. The *Brief Statement* had the reference Matt. 7:15 after "heterodox church bodies," and Rom. 16:17 after "to leave them." The definition of announcement: "Or, in other words, joint work and worship by which the truth is either denied or the appearance of denial or at least of indifferentism is given." The *Brief Statement* also had a reference to 2 John 9, 10.

37. Second paragraph, first line, has "any election," a change from "an election."

39. For "God's election" the *Brief Statement* had "the election"; farther down, "never places the two" is a change from "does not place the two."

44. "The opinions that Christ will return" has been changed to "which teaches that Christ will return," etc.

"Are to be raised again to reign in glory in this world," has been changed to "will be raised again to reign in glory in this present world." The sentence regarding the conversion of the Jews (in B. S., 42) has been made a separate paragraph (46) in the *Affirmation.*

The reference to Heb. 12:28 has been eliminated. "One resurrection of the dead" now reads "one general resurrection of the dead." "The beginning of a millennium" has been changed to "the beginning of the millennium." The following sentence has been omitted, but partly reproduced in Sec. 46: "and that there will be no general conversion, a conversion *en masse,* of the Jewish nation, Rom. 11:7; 2 Cor. 3:14; Rom. 11:25; 1 Thess. 2:16." The *Brief Statement* also had the following closing sentence under "The Millennium": "According to these clear passages of Scripture we reject the whole of Millennialism, since it not only contradicts Scripture, but also engenders a false conception of the kingdom of Christ, turns the hope of Christians upon earthly goals, 1 Cor. 15:19; Col. 3:2, and leads them to look upon the Bible as an obscure book" (— re-worded in the body of paragraph 44 thus: "Such opinions have no clear word of Scripture to support them and therefore must not be taught in the Church. On the contrary, the Scriptures clearly teach" etc.).

45. The first sentence in the *Brief Statement* read: "As to the Antichrist we teach that the prophecies of the Holy Scriptures concerning the Antichrist, 2 Thess. 2:3-12; 1 John 2:18, have been fulfilled in the Pope of Rome and his dominion."

46. The texts 2 Cor. 3:14 and 1 Thess. 2:16 have been omitted.

From a Pocket Notebook

The Nebraska District Lutheran Laymen's League in 1943 appointed a committee on stewardship, which has now submitted its report — a summary of what we mean by stewardship and a program of activities suited to the present time. A most admirable document. . . . It had to turn up again, and here it is, the Brother Johannes "prophecy" (about 1600 A. D.) of the leopard, the cock, the white eagle, the black eagle, and the lamb, analyzed in our *Prophecy and the War* twenty-five years ago. A mimeographed copy has been circulated at Billings, Montana, and passed on to us by Pastor Freiburger. The "prophecy" smears Martin Luther, and this copy was passed around by Roman Catholics in Billings. . . . In Islip, on Long Island, Pastor F. Steinke announced a midweek sermon on Christian Science and received a two-page letter from the Christian Science Committee on Publication. Pastor Steinke's comment is: "This group is really on the job. Perhaps our proposed 'Lutheran Reply' could become just as efficient." . . . *Time* magazine, issue of Dec. 25, made amends for its vilification of Martin Luther (by reprinting the Dean Inge outburst with an approving headline) by giving its cover page to Bishop Berggrav, with an eight-column article inside, in effect proclaiming Lutheranism not as a parent of tyranny but as its chief opponent. *Amende honorable.* . . . "The surest steps toward happiness are the church steps" is the line under a picture of the portal of First Immanuel Church in Chicago, printed in an attractive folder handed to the visitors. The Reverend E. H. Meinzen is pastor. He describes First Immanuel as "a loyal defender of the historic faith of Christendom, as rediscovered by Martin Luther." A good definition of Lutheranism. . . . The Christmas calendar of our City Mission in St. Louis carried eighteen different services in the various city and county institutions. . . . Some strange misconceptions are prevalent about the United States mail service. One is that you have to accept letters sent by registered mail. The other is that, whether you are a member of the Lutheran Church or not, if you express your disapproval of something that has appeared in the LUTHERAN WITNESS, you can expect a reply from the editors because you enclosed a three-cent stamp. . . . Trinity, Portland, by resolution has furnished each home of the congregation a copy of the *Doctrinal Affirmation,* the statement on doctrine being submitted for study to the Missouri Synod and the American Lutheran Church, of which extracts have appeared in the LUTHERAN WITNESS. . . . Origin of the Lutheran Church is described in the October 27 issue of the *Sorrowful Mother* (Chicago) *Novena Notes:* "A cat claws a ball of string, and soon it unravels all over the floor. An ex-priest named Martin Luther started clawing the basic doctrines of Christianity, and soon he tossed all caution to the winds and unwound an orderly ball of doctrine into a mess of tangled strings." The paragraph goes on to state that with purgatory tossed out Luther just had to go wrong. . . . The Oklahoma Supplement, under the heading "If Others Give Proportionately," refers to the elderly member of President C. T. Spitz of Belleville, Ill., confined to her home by blindness and living on a meager pension, who gives 50 per cent of her income to the church and has already given $25 as her peace thankoffering. . . . As of Dec. 1, seventy-five out of a hundred societies in Michigan were paid up in full *in advance* for 1945 to the International Walther League treasury. . . . Lutheran men in the Thirty-eighth Division, stationed on New Guinea, have set a goal of five hundred dollars by Christmas, 1944, towards a high altar in the Peace Memorial Chapel on the Concordia Seminary grounds. To date $346.91 have been received. . . . At Harrisburg, Pa., the well-known Dr. Bernard Iddings Bell of Providence conducted a teaching mission under the sponsorship of the Episcopal churches of the city. A newspaper quotes this from the discussion which followed his opening address: "In reply to an inquiry whether man was descended from the ape, he said this theory was a fallacy which science has disproved. He declared, however, that both man and the ape are descended from common ancestors. It is a fallacy, also, he added, that woman was made from a rib from Adam's body, as set forth from the Book of Genesis. This, he said, like many other statements made in Genesis, is a mere legend and not to be taken literally." Time was when the Episcopal Church through its leaders warned its members against such skepticism. Today it is retailed to the membership at a teaching mission. . . . Tech. Sgt. Fred W. Gelonek, a member of St. Paul's Church, Decatur, Ill., serving in Italy, has been awarded the Soldier's medal for "heroism." Gelonek holds, besides the Legion of Merit and the Soldier's medal, the Good Conduct medal, three campaign stars on his European-Africa-Middle East ribbon, the Distinguished unit citation bar with two Oak Leaf clusters. He is a veteran of the Tunisian, Sicilian, and Italian campaigns. . . . We claim for the letters printed under our column "For Christ and Country" that they alone are worth the price of the LUTHERAN WITNESS. . . . And the poems printed in these pages we hold to be the equal of any religious poetry printed anywhere. We know of readers who are building up a scrapbook of the poems appearing in the LUTHERAN WITNESS. . . . In the Eastern Supplement the editor says that he sometimes has been asked whether subscription lists for 100 per cent of the membership are entitled to discount. But now comes a subscriber who writes Pastor Bielenberg, "I feel like paying you a premium. I feel that the WITNESS and *Eastern District News* for a year are worth more than a dollar." . . . Martin Luther at Princeton. The rightly famous scholar Dr. Piper, teaching at Princeton Theological Seminary, asks when our translation of Martin Luther's Commentary on Galatians will be republished. He used it in a beginners' course in exegesis. . . . In discussing Rom. 8:22 with my classes, I am accustomed to mention, among the abuses under which nature is crying out, also the crimes committed by an unwise deforestation of land and the ruin caused by erosion in lands overcultivated and deprived of their natural, God-given fertility. The story of the successful efforts of one of our pastors to do his share in the restoration of farm productivity is told in this issue. When millions of starving people must be fed by the U. S. A., no one need hold back who has the time and the opportunity.

G.

AMONG OUR CHURCHES and SCHOOLS

The End of Steel

If there had been no end of steel, there would have been no Alaska Highway, as it was brought into being not to open up a new tourists' roving grounds, but to have a line of communication other than the imperiled sea lanes to Alaska.

The "end of steel" is at Dawson Creek, British Columbia. Here the railroad ends after a 495-mile trip through the Alberta wheat fields and

The Rev. Lymon E. Jones and Family

bush country. Here the famous highway begins that makes its way through 1,500 miles of Canadian and Alaskan wilderness, much of which had rarely seen a man before it was built.

We have been as far north as Whitehorse, and therefore there is now quite a bit to write about. We shall limit ourselves this time to the "Southern End of Steel." There are three "ends of steel" on the route. One at each end, and a narrow gauge ending at the old gold rush town of '98, Whitehorse in the Yukon. Each end shall get its dues in due time.

"What do they do up there?" Most of the people in the Peace River Block, which is where we live, are grain farmers. A hard red wheat is raised that runs up to 90 bushels to the acre; it makes excellent bread and also serves for fattening hogs, since there is no corn raised here. Then there are also oats, which are frequently left in the bundles and fed that way. Some flax is also grown, hay, and other feed stuffs. There are many horses and cows, sheep and hogs, raised here, as well as chickens and turkeys and some geese, but few ducks, since water is a scarce article, and what we have either must be hauled from some stream or pond, or if a person is fortunate enough to have a well, the water is very soft and fine for washing, though it contains soda and does not taste well unless it is cold. There is a little coal mining, a little lumbering, a little trapping, but the two former are principally for domestic use.

"What is the country like?" The Peace River District is at the edge of the prairie country and the beginning of the foothills of the mountains. The land is flat in places to rolling and steep hills in others. The rivers usually cut very deep courses. The houses are usually made of spruce logs or pine, and at times they are even made of poplar, for the poplar here is a harder and larger variety than found at home in Michigan. Where the farmers have cleared the ground (and there is considerable cleared ground here, for the country has been opened up some years ago), the ground is a dark fine powder that cracks when it is dry, that flies, when the wind blows hard (if it has been worked) and that sticks to everything when it's wet; some of the houses are plastered with it, and it makes a good finish. But it makes a mess of motoring until it has dried off after a rain. The roads are still poor according to United States standards, though they are being improved. As you sit in the school at Wembley, which also serves as a church, you can look out toward the east and see flat prairie country between the uncleared "bush," and if you look off toward the west, you can see the mountain peaks of the Rockies rearing their lofty heads some 80 miles away.

In summer there is very little darkness, and in June there is always a glow in the midnight sky. The air is clear and dry, the sun seems to exert some remarkable bleaching power on the laundry when it is hung out, which we never noticed at home. Except for the mud, it is a cleaner place to live.

There are only five pastors in the Peace River District, including the writer, whose activities only start in this District and end a thousand miles or more away. Of the other four, two must teach school, and still these men cover the country, a territory nearly the size of the southern half of Lower Michigan. By means of the Lutheran Sunday School by Mail from Edmonton's Concordia College they manage to bring the Word of Life to the individuals who cannot personally go to Sunday school or Christian day school or attend confirmation instruction. Some of these congregations have a fine log church and parsonage, others are frame, and two of them have their own Christian day schools, the one at Wembley attended by over 40 children this year.

It would be well if you would watch the Peace River Country during the next few years, as this country is apt to experience a boom of no small proportions. It is about 400 miles northwest of Edmonton, the capital of Alberta, and lies partly in the Province of British Columbia. And what ought to thrill our hearts is this fact: any Lutheran coming up into this country will find his Church here to greet him and to extend to him the hand of fellowship and service. A free souvenir map and information folder will be sent on request by merely sending a postal to British Columbia Government Travel Bureau, Dept. of Trade and Industry, Parliament Buildings, Victoria, B. C., Canada. Or write to either the Canadian National or the Canadian Pacific Railway, Edmonton, Alberta, Canada.

LYMON E. JONES

Fort St. John, B. C.

Washington Lutherans Co-ordinate Welfare Work

The Reverend R. E. Spannaus, who for the past two years has been serving as Institutional Chaplain for the Missouri Synod in the city of Seattle, has been elected to become Executive Secretary for Associated Lutheran Welfare in the State of Washington, effective January 1, 1945. He is assistant pastor of Hope Church, Seattle.

Associated Lutheran Welfare is a group of interested Lutherans who are vitally concerned about the social welfare problems now developing and which obviously will develop after the

Fort St. John, on the Alaska Highway, British Columbia

war and are determined to do something about them. It has no official connection with any Synod, but includes in its membership Lutherans from all Synods. The President is Pastor Carl Rasmussen (N. L. C. A.), First Vice-President is Pastor George Schmidt (Mo. S.), Second Vice-President is Pastor L. H. Steinhoff (U. L. C. A.), Secretary is Mr. V. E. Thoren (Augustana), Treasurer is Mr. Gilbert Berg (L. F. C.). Membership is open to members of Lutheran churches on the basis of an annual contribution.

R. E. Spannaus

A reception was held for Pastor Spannaus the day before he entered his office, at Central Lutheran Parish House in Seattle. On January 1 he opened offices for the Associated Lutheran Welfare in the Medical Arts Building, Room 307, where there is room for the future expansion which is anticipated. A professional case worker (Lutheran) has already been employed in the person of Miss Jeanne Myrthen, who has had several years' experience with the Minnesota Welfare Society. She will begin with the Washington group on April 1. Other workers will be added as the program develops.

Seattle L. H. STEINHOFF

Elmer C. Zimmermann,

instructor in Chinese and the history of missions in Concordia Seminary, St. Louis, was born Oct. 5, 1896, near Bethalto, Ill. In his youth he worked as a grocery clerk in Alton, Ill., and continued to work after he had entered Concordia Seminary, Springfield, Ill., in order to support himself during his preparation for the ministry. He also engaged in missionary activities during his student days, 1922 to 1928. Upon his graduation he received a call to China, which he followed after he had married Miss Anna E. Backs on August 26, 1928. In China he was assigned to Shasi, about 900 miles up the Yangtse River. About 700 Chinese were baptized during his ministry there. The church built at Shasi was bombed out of existence by the Japanese Jan. 10, 1939, and the parsonage was badly damaged by bombs in December, 1939, its occupants barely escaping with their lives. On April 12, 1940, the Japanese forced the Lutheran missionaries to leave Shasi by way of Hankow and Shanghai. From there they traveled on the Italian steamer *Conte Verde* to Laurenço Marques and on the *Gripsholm* to New York, where they arrived in August, 1942. Coming to St. Louis, the Rev. Mr. Zimmermann was asked by the Board of Foreign Missions to teach Chinese in the Seminary, where he had received his B. D. in 1936. He was called as instructor late in 1944. He is a fellow of the Royal Asiatic Society, a member of the American Oriental Society, and has been active in publishing booklets in Chinese and articles in Chinese, English, and German church papers.

K. K.

The Superintendents Look at Education

The District Superintendents look at education all the time, but during the annual Superintendents' Conference in St. Louis, December 12—14, 1944, they looked at it in a special way. The theme of the three-day program was: "Principles and Practices in Supervision of Parish Education." The purpose of the conference was to provide more and better parish education by more and better supervision. The "more and better supervision" which the superintendents discussed is an effort between supervisors, teachers in all agencies, and congregations to understand the purposes of parish education better and find the best ways of achieving these purposes by means of our schools, Sunday schools, summer and vacation schools, Bible classes for young people and adults, and other agencies of instruction. It is an effort to take care of the educational needs of all members of the churches and of the mission prospects. This kind of supervision is interested also in the training of teachers for the various types of schools, in better and more attractive lesson materials, in suitable buildings and equipment, in the smooth working together of the various educational agencies in the congregation, and in the best methods of carrying on the supervision of parish education.

All members of the conference who were present contributed to the well-outlined and well-managed program. Resolutions adopted by the conference deal with topics such as the following: Increasing the teacher supply in the parochial schools; making available to larger numbers of educators studies on methods and curriculum which were presented at the conference; support of the efforts of the Board for Parish Education and Concordia Publishing House to produce distinctively Christian textbooks and other instructional materials for our schools in all subjects; and continued efforts in Sunday school teacher training. One of the outcomes of the conference was a resolution to follow up a presentation of "Objectives of Parish Education" with a program next year in which these objectives will be studied in their detailed application to the pupil, teacher, curriculum, agencies, and methods of teaching.

Who are these Superintendents ("Directors" in some Districts) of Education, and what do they do? They supervise all parish education activities in the congregations of the District which they serve. There are nine Districts at present that have superintendents or directors of education: Central, W. J. Gernand; Iowa West, H. F. C. Mueller; Michigan, S. J. Roth; Minnesota, Rev. H. J. Boettcher; Northern and Southern Nebraska (jointly), E. Chas. Mueller; Northern Illinois, Rev. A. G. Merkens, (recently called); South Wisconsin, B. Schumacher; Western, H. F. Bade. Rev. A. C. Repp, Executive Secretary of the Board for Parish Education, and A. C. Stellhorn, Secretary of Schools, are also members of the conference. Rev. A. C. Mueller, Editor of Sunday School Literature, and Wm. A. Kramer of the School Office are advisory members. For "more and better supervision of more and better parish education" there ought to be more synodical Districts with superintendents.

Vistors were present in all sessions of the conference, taking a lively interest and part in the proceedings. Among them were Dr. A. V. Maurer of Concordia Teachers College, River Forest, Ill.; L. J. Dierker, Executive Secretary of the Western District Office; Dr. J. M. Weidenschilling, author of the *Concordia Bible Student* and *Concordia Bible Teacher;* Rev. Paul Koenig, President of the Western District; Dr. Paul Bretscher, Chairman of the Board for Parish Education; Professor Alfred M. Rehwinkel of Concordia Seminary, St. Louis; O. A. Dorn, Manager of Concordia Publishing House; and Rev. L. A. Wisler, Executive Secretary of the Board for Negro Missions.

Rev. H. J. Boettcher was chairman of the conference and H. F. C. Mueller, secretary. WM. A. KRAMER

When the Bell Tolled at Point Rest

(The following story, contributed to the Western District Supplement by Vernon R. Meyer, is so beautifully told that we are reprinting it for the benefit of our readers generally.)

A number of years ago I had the opportunity of attending divine services at Point Rest, Mo., Lutheran Church. At that time, I felt rather cramped in the chapel-like church, which was also serving as the Christian day school of the congregation. It seemed so small, plain, and simple compared with our own imposing and spacious church structure. Yet I had to marvel at the religious fervor shown by the attending worshipers. Hearty singing was accompanied by a reed organ.

Last Sunday, Trinity Sunday, I again

attended services at Point Rest. This was the final service to be held there, the congregation having decided to abandon its flood-ravaged church property (Mississippi River flood of 1943 inundated Point Rest) and to affiliate with the neighboring congregation at Crosstown, Mo. The service was held outdoors, in the grove adjoining the church, which had not been repaired since the flood.

Rev. A. M. Bruss of the Crosstown congregation was the preacher. Basing his remarks on Deut. 32:7-12, he in an able manner reviewed the blessings and benefits which Trinity Congregation had experienced in its 44 years of existence. He also pointed out that although they were giving up their present place of worship and would cease to exist as an individual congregation, the Lord would not forsake or desert them, as is so wonderfully illustrated in the 11th verse of the text.

Singing during the service was again accompanied by the same reed organ, which had been saved from the flood.

In conclusion Pastor Bruss announced that with the immediate tolling of the bell, Trinity Lutheran Church building would officially cease to be a place for public worship for the congregation and that in due time the structure would be dismantled.

The bell preached a "sermon" all its own. With each mournful peal it brought to the minds of members or former members incidents of sorrow, happiness or just the many hours of blessed fellowship in prayer. Moments that perhaps had made no special impression upon the mind of the individual at the time of occurrence suddenly took on new significance. Their church was soon to be no more.

Still the bell continued tolling. Stronghearted men, who had perhaps weathered many difficulties without flinching, were instinctively reaching for their kerchiefs and wiping a tear from the eye.

Emotions were stirring within me. I told myself that, after all, it wasn't our church or our congregation — you're softhearted! Still my emotions won. Thoughts of what that church and bell meant to Trinity of Point Rest passed through my mind with lightning swiftness. Such a moment teaches appreciation of the blessings of God.

A deep silence pervaded all of the congregation when the bell stopped tolling. It was long before audible conversation began. The bell had preached a profoundly moving "sermon." Truly, the death knell of the church edifice and the congregation as such, but its spirit marches on.

As the members join other congregations, may it be said of them as Moses, the holy man of God, wrote about Jacob in the last verse of the text: "So the Lord alone did lead him, and there was no strange god with him," Deut. 32:12.

Ground Breaking in Buenos Aires

Last June Synod decided that the Board of Directors be empowered to take the necessary steps to buy a seminary building site in Buenos Aires, Argentine Republic, South America, and to erect the necessary buildings and professors' residences.

In July the Board of Directors passed the resolution to authorize the local Board of Control in Buenos Aires to buy a building site in Greater Buenos Aires. At the end of August the necessary steps were taken in Buenos Aires to execute this resolution of the Board of Directors of Synod. On Sept. 13 the deal was closed. Seven and a half acres of hand-picked ground, 35 minutes by electric train from the center of Buenos Aires, were bought for the sum of $17,250. In our modest opinion it is a site perfectly suited to our purpose, high, well-drained, open to every breeze, and with a fine view of the whole neighborhood. On Nov. 10 the District officials signed the deed of property.

Sunday, Nov. 12, is now one of the red-letter days in the history of Concordia Seminary, Buenos Aires. In the afternoon the largest Lutheran open-air gathering in Buenos Aires took place. Lutherans from all over Greater Buenos Aires gathered out in the open on the recently acquired seminary site and celebrated the acquisition of the property. Accompanied by a small congregational band, the assembly sang hymns of gratitude and praise and sent up prayers of thanks and supplication to our heavenly Father. Prof. Friedrich Lange of our college at Crespo addressed the audience in German. His remarks were based on the words of the Apostle Paul, written in Acts 24:14: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the Law and in the Prophets." He pointed out what a glorious heritage we have received through Luther and our dear Mother Church in North America and voiced the general opinion that promising mission days are now ahead of us. Prof. Albert Lehenbauer, acting president of Concordia Seminary, Buenos Aires, addressed the gathering in Spanish, the native tongue, pointing out to us what the name *Concordia Theological Seminary of Buenos Aires* says and means to us. The celebration culminated in the solemn act of breaking ground for the seminary building in the name of the Triune God by the District President. Thus the Lutherans of Greater Buenos Aires have dedicated themselves to a more extensive and active mission program in Argentina and other South American countries for the greater glory of God the Father, Son, and Holy Ghost. God willing, the building program will soon be started. We ask our fellow Lutherans in the United States for their continued prayers and support on behalf of the new seminary of Buenos Aires, an institution so very essential to the real expansion of the Lutheran Church in Spanish America.

S. H. BECKMANN

Ground Breaking for New Concordia Seminary in Buenos Aires

Obituary

All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

The Rev. Dr. G. Birkmann (d. May 17, 1944) was born June 4, 1854, in Waterloo, Ill., where his father, the Rev. John G. Birkmann, was pastor. He entered the college at Fort Wayne in 1867 and the St. Louis Seminary in 1873. After his graduation in 1876 he first served at West Yegua, Tex. Three years later he became pastor of Zion in Dallas; but after another three years his first charge in West Yegua (now Fedor) called him back. Here he served for forty years, until his retirement in 1922, on account of failing eyesight,

when he removed to Giddings, Tex. Dr. Birkmann's first wife, a daughter of the Rev. John Kilian, leader of the Wendish Lutherans in Texas, died in 1892, after she had borne him three children, one of them the Rev. Paul G. Birkmann of St. Louis. His second wife was the widow of the Rev. G. W. Behnken of Cypress, Tex., who had three children, the oldest of them being the Rev. Dr. John W. Behnken. Beginning with 1898, Dr. Birkmann served as the Secretary of the Southern District and later, 1912—1920, as the President of the new Texas District. He was known as a Hebrew and Greek scholar, also as a diligent collector of Texas wild flowers and beetles. Some of his collections have found their way into the museums of the University of Texas and of our synodical colleges. His last years were spent in quietly awaiting the call of His Lord.— On June 5, 1936, the faculty of Concordia Seminary, St. Louis, conferred upon him the honorary title of doctor of divinity.— At the funeral services in Immanuel Church, Giddings, on May 19, 1944, the Rev. Dr. H. Studtmann, president of Concordia College, Austin, delivered the sermon on Ps. 116: 5. MAX STUDTMANN

The Rev. Otto E. Richter, P. em. (died Dec. 11, 1944), son of Friedrich and Amalie Richter, was born at Mittweidenburg, Saxony, on Sept. 25, 1870. He came to Fort Wayne, Ind., with his parents in 1885. In 1889 he entered Concordia Seminary, Springfield, and graduated in 1895. In August of the same year he married Sophie Kruse. This union was blessed with four sons and four daughters.

His first charge brought him to St. Paul's Church, Melrose, Minn. From here he also served Sauk Center, Lake Henry, and Paynesville. In 1901 he moved to Loon Lake. During his pastorate there he also served the congregations at Dora, Dent, Vergas, and Frazee.

In 1934 he retired from the active ministry and made his home at Frazee. The last ten years of his life were devoted to work in the Sunday school. Richter was well-known as a sound theologian, a progressive leader and counselor in the affairs of the Church. He also held a number of District offices during his ministry.

He leaves to mourn his wife, four sons, four daughters, four daughters-in-law, three sons-in-law, twenty grandchildren, and four great-grandchildren.

The funeral service was held Dec. 15 at Frazee. The Rev. J. Nickel, circuit Visitor, delivered the sermon. Another service was held at Loon Lake, at which the Revs. E. Marxhausen and T. Schauland preached. The undersigned read the committal service. W. F. LUTTMANN

New Publications

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

In Thy Light, By Walter E. Bauer. Concordia Publishing House, St. Louis, Mo. 66 pages. 75 cents.

Here are twelve addresses delivered by the Rev. Walter E. Bauer, Ph. D., Professor of History and Political Science of Valparaiso University. In one way or the other each one deals with the problems of youth and education. The title of several will indicate the general content. There is one headed "Christianity or Paganism"; another "Christianity and Civilization"; another "Good Counsel from the Father of His Country"; and "The Christian Way in Education." It is a book which our high school and college youth should read and ponder. But not only they: parents, teachers, and pastors will profit by reading what is here offered. Every page impressed upon us the beautiful harmony between God's revelation in nature and God's revelation in the Bible. S.

Voices of the Passion. By O. P. Kretzmann and A. C. Oldsen; 127 pages, size 5¼×7¾; Ernst Kaufmann, Inc., New York. $1.50.

This well-printed and well-bound volume of meditations for the Lenten and Easter season just comes to hand as our paper goes to press. It contains nine meditations on persons connected with the Crucifixion and seven meditations on the Words from the Cross. There is a new approach in the artifice by which the authors make the characters of the Passion Story step before the congregation and tell their own story of the Man of Sorrows. St. Paul speaks on Easter morning. While the authors have not been able to place their sermons into the mouths of these characters without including vocabulary and sentiments which date from the time after Pentecost, and while the references of these personages to literature and events of our time create an occasional anachronism, the idea is so well carried through that the reader does not fail to be impressed by the direct note of appeal which often rises to eloquence. G.

Christian Girl's Problems. Manners and Morals for Christian Girls. By Bertrand Williams. 79 pages, 5×8. Zondervan, Grand Rapids, Mich. 75 cents.

These heart-to-heart talks to teen-age girls are simple, direct, and have a thoroughly Scriptural approach. They stress the necessity of a healthy body, warn against its abuse, and treat of the girl's home life, her relationship to boys and to God. Effective solutions are thus offered for the many confusing problems in the girl's crucial years. F. A. BAEPLER

Symbols. Mimeographed. Walther League, 875 N. Dearborn St., Chicago 10, Ill. Forty pages, 11×8½. $1.00.

This is an enlarged edition of the former publication of the same name, intended for society and church secretaries who wish to embellish their publicity material with significant ornament, also to serve as a textbook for teachers in parish schools, summer camps, etc., and as a guide for those who wish to decorate their churches with manifold symbolism. There are many drawings, easily reproduced, and for each ecclesiastical symbol there is given a Scripture reference, hymns in which the symbol finds expression, and the colors in which these symbols should be reproduced in stained-glass windows, frescoing, etc. There is a very complete bibliography consisting of the titles of works in Pastor A. R. Kretzmann's library. The author is instructor in church art at our River Forest normal. G.

Stories of the Reformation in England and Scotland. By Ruth Gordon Short. 249 pages, 5¼×7½. Review and Herald Publication Association, Washington, D. C. $2.00.

In this volume the author introduces us to the men and women of England and Scotland who helped or hindered the Reformation. The book begins with the story of the age and ends with the account of the Spanish Armada. In seventeen chapters the author describes the life and the work of the leading figures of the age, Wycliffe, Tyndale, Erasmus, Henry VIII, and others. Under the skillful pen of the writer they take on flesh and blood and walk before our eyes as living persons. Here are stirring stories told with simple charm. A chronological table of the age is appended.

CONRAD J. ENGELDER

Organ Music

Reviewed by W. Wismar

Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

From the catalog of organ compositions of Edward Schuberth & Co., Inc., which also contains British and foreign publications, we mention briefly the following:

Choral Fantasia on "Gelobet sei'st du, Jesu Christ" and **Arioso in C Minor.** By Joh. Seb. Bach, arranged by Robt. L. Bedell. Price, 75 cents.

"Gelobet sei'st du" is the Christmas chorale, and the fantasy on this melody is in Bach's youthful style. The *Arioso* is a slow, sweet melody of four pages.

Duetto Chorus from Cantata No. 78 "Wir eilen mit schwachen" ("We Hasten to Thee"). By Joh. Seb. Bach, arranged by Robt. L. Bedell. Price, 75 cents.

The duet for soprano and alto from the cantata "Jesu, der du meine Seele" has been made available as an organ number. It is in the key of B flat and six pages in length.

Noel Provencal sur le Noel "Il est né le divin" ("Now is Born the Divine Infant"). By Robt. L. Bedell. Price, 75 cents.

A fantasy on a French Christmas carol not known in our circles, but which may serve various purposes during Christmastide.

The Prayer of the Publican, "Have Mercy." By G. O. Hornberger. Price, 60 cents.

In an expressive adagio, imploring and songful, working up to a strong, intensified climax, the pleading, penitent Publican's prayer is portrayed in tones and colors of the organ.

Improvisation sur le chant de l'hymne "Lucis Creator Optime" ("O Blest Creator of the Light"). By Robt L. Bedell. Price, 75 cents.

"O Blest Creator" is an ancient Latin chant, words and melody, listed in some hymnbooks as an evening prayer. May be used as an offertory in service or concert.

Christ Child Lullaby. By G. O. Hornberger. Price, 50 cents.

Lullabies do not very well fit into our liturgy. One could occasionally find a place for a *Wiegenlied* in one of the many Christmas services.

I Leave My Peace with You. By G. O. Hornberger. Price, 50 cents.

Another easy, melodious effusion of "program music."

For Passiontide: 1. Prelude on "Blessed Jesus." 2. Lenten Orison. By Garth Edmundson. Price, $1.50. The H. W. Gray Co.

Two easy, melodious and serviceable organ numbers for Lent or any other occasion, in the key of G major and D minor respectively.

My Jesus Is My Lasting Joy. By Dietrich Buxtehude. Arranged by Paul Allwardt and Clarence Dickinson. A solo cantata for high voice with organ accompaniment and two violins ad lib. Price, 75 cents. The H. W. Gray Co.

The great Luebeck organist (1637 to 1707) wrote cantatas for solo voices as well as for choruses. The above is a splendid and easy illustration of his style. The singer has only about ten measures to learn — twenty for the two stanzas. By singing the phrase "God's love will guide" an octave lower the solo is made available for a medium voice. Naturally, this momentarily affects the climax, but many more persons can thus enjoy studying and singing this fine number.

Folios No. 13, 14, 15, and a Commemoration Folio for Victory Day, Thanksgiving Day, etc., have been released by The Liturgical Musical Press, Inc., and again contain choral preludes by Lutheran composers which ought to be highly esteemed and devotedly played by our church musicians.

If the organ is reasonably large and has at least two manuals, if the organist is a reasonably good performer, perhaps the congregation will be glad and willing to assist in building up a library of organ music. There is nothing outside of the organ works of Joh. Seb. Bach which will lay a more solid foundation than the music of the old masters, much of which has been reprinted by The Liturgical Music Press, Inc.

The price is $1.50 per volume, except the **Commemoration Folio,** which is priced at $2.00.

Masterpieces of Organ Music, Folio No. 13: Prelude and Fugue in C Major, Prelude and Fugue in F Major, and "Now Let Us Pray the Lord" ("Nun lasst uns Gott, dem Herren"). By Vincent Luebeck. Price, $1.50. The Liturgical Music Press, Inc.

Vincent Luebeck belonged to the North German school of organ playing, with Tunder and Buxtehude. The editor furnished the best recommendation of this volume when he wrote: "Bach evidently thought very well of Luebeck as a performer and composer, for he repeatedly went to hear him play as a means of improving his own knowledge and skill." The Lutheran organist also may improve his knowledge and skill by studying Luebeck's brilliant and polyphonic compositions.

Miscellaneous

Ordinations and Installations

(Authorized by the Proper Officials)

Installed:

Pastors: 23. p. Tr. (Nov. 12): *Roland Gerhold* in Trinity Congregation, Hawthorne, N. Y., by F. T. Schroeder. — 24. p. Tr. (Nov. 19): *Reinhold E. Jaech* as missionary in Richland, Wash., by M. C. Kauth. — 2. Adv. S. (Dec. 10): *F. A. Duensing* in Immanuel Congregation, Okawville, Ill., by J. Heseman. — *R. A. Ritz* in St. Paul's Congregation, Lester Prairie, Minn., by Pres. R. G. Heyne. — 3. Adv. S. (Dec. 17): *W. H. Schramm* in St. John's Congregation, Claremont, Minn., by E. Borchert.

Teachers: 2. Adv. S. (Dec. 10): *Cand. John Bolz* in Calvary Congregation, Vancouver, Wash., by Amos A. Schmidt. — *Theo. C. Grotian* in St. Peter's Congregation, near Decatur, Ind., by Karl E. Hofmann. — *Cand. Adolf K. Krause* in Immanuel Congregation, Hepler, Kans., by J. W. A. Becker. — *Cand. Frederick A. Meyer* in St. Paul's Congregation, Cleveland, Ohio, by Theo. Dorn. — 3. Adv. S. (Dec. 17): *A. W. Obermann* in St. Peter's Congregation, Arlington Heights, Ill., by L. V. Stephan.

Pastors' Conference Meetings

St. Paul and Vicinity, Jan. 30, 31. Trinity, St. Paul, Rev. A. C. Haase, pastor. Communion service Tuesday, 11 A. M.

S. E. Lee, *Chairman*

Head-of-the-Lakes, Jan. 30—Feb. 1, noon to noon, Grand Rapids, Minn., Rev. J. H. Kretzschmar, pastor. Communion address: M. Hauser (E. Roth). Pastoral sermon: R. Bakalyar (R. Branstad). Presence or absence to *pastor loci,* 419 First Ave., E., Grand Rapids, Minn.

R. A. Brammer, *Sec.*

Announcements

Candidate of theology *Emil Mach* of London, England, has been duly colloquized by a committee consisting of Chaplains Dorre and Brohm and the Rev. Samuel Janzow and has been found well informed on the doctrines and practices of our Church. He is herewith declared eligible for a call into the ministry.

L. J. Sieck, D. D., *President of Concordia Seminary*
Paul Koenig, *President of the Western District*

St. Louis, Mo., January 2, 1945

Rev. Louis F. Rodenbeck of Anna, Ill., has severed his connection with our Synod and joined the U. L. C.

C. Thomas Spitz, *President Southern Illinois District*

Belleville, Ill., Jan. 7, 1945

Attention, Congregations in Need of Teachers!

The College of Presidents, in session at St. Louis, Mo., Jan. 10, 11, resolved to announce to our congregations that requests for supply teachers and calls for teacher candidates be sent in to the District Presidents by March 31, 1945, and that available candidates and supply teachers be assigned April 10.

In view of the fact that we shall need many more supply teachers than the institutions can furnish, the College of Presidents resolved likewise to ask congregations to begin immediately the enlisting of Lutheran public school teachers for their schools and to urge such congregations to send these teachers to one of our teachers' colleges, at congregational expense, to prepare them for service in our schools.

A. C. Stellhorn
By request of the College of Presidents

The College of Presidents resolved that the application blanks *for all student supplies,* whether for teaching or general supply work, should be secured from the District President, not from the institutions.

Arthur Brohm, *Chairman*

Proposed Correction of 1944 *Proceedings*

Unless those who have written in about the error on these pages have further suggestions to make, which should be done in the next week, I shall take their silence for consent and shall do all I can to have this correction inserted in all copies of the *Proceedings* that have gone out.

Re: Synodical Proceedings, 1944

A Correction

Please strike out the last paragraph on page 348, a matter turned over to Committee 20B, and the report of Committee 20B on the Appeal of the English District on page 354. These reports were not presented to the convention and therefore were not discussed on the floor.

All that is reported under "Action" on page 354 f. is to replace the "Action" on page 358.

Due apology is made for this error. All that have a copy of the *Proceedings* are asked to insert this correction between pages 354 and 355.

On page 227, under "Action," in Resolution 2, the words "Committee 6" are to be stricken out and the words inserted: "A special committee."

M. F. Kretzmann, *Secretary*

Index to the *Witness*

To comply with the request of the Government to conserve paper, the index to the Witness will not be sent to all subscribers as in former years. However, the index has been prepared and will again be sent free of charge to all who request a copy. All orders should be addressed to Concordia Publishing House, St. Louis 18, Mo.

Concordia Publishing House

Wanted

for new mission chapel, *a bell,* preferably brass, measuring about 30 inches in base-diameter and about 36 inches over all in height. Anyone having a bell even approximating this size for disposal by gift or sale is asked to kindly write

Rev. Wm. E. Wessler
3511 Ohio Ave., Alton, Ill.

Changes of Address

Rev. Robert Bannon, 24038 Notre Dame, Dearborn, Mich.
Rev. F. Busse, Argonia, Kans.
Rev. Everett G. Grese, 708 N. Highland St., Memphis 12, Tenn.
Rev. Th. H. Juengel, Hillsboro, Kans.
Rev. Woodrow Kurth, 5936 45th Ave., SW., Seattle, Wash.
Rev. Theo. Melinat, Howard Lake, Minn.
Rev. H. Ruhland, *P. em.,* 4038 Loring St., Philadelphia 36, Pa.
Rev. Martin Schabacker, Jr., 213 S. Pine St., Grand Island, Nebr.
Rev. Arthur F. Schroeder, 3272 N. Holton St., Milwaukee, Wis.
Rev. Conrad E. Soderstrom, 3515 MacArthur Blvd., Apt. 7, Oakland 2, Calif.
Rev. W. A. Steil, 2697 W. Harvard Ave., Denver 10, Colo.
Rev. A. F. Wegener, Chappell, Nebr.
Rev. L. J. Wyssman, 501 West Scott, Monett, Mo.
Robert Degner, Sylvan Grove, Kans.
Albert W. Grauer, 22 Cottage Ave., Mount Vernon, N. Y.
Theodore Hartmann, Farrar, Mo.
Adolph K. Krause, R. 1, Hepler, Kans.
Erich Reith, 1713 San Francisco, San Antonio, Tex.
M. Schlieske, 5327 W. Washington Blvd., Milwaukee 8, Wis.

THE LUTHERAN WITNESS

Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States

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All articles intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

All official announcements, acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Monday of the week preceding date of issue.

All church news should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

All obituaries should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.

All reports of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

Photographs are sent at the owner's risk. For returning these to sender, arrangements must be made before they are mailed to the editorial office, 801 De Mun Ave., St. Louis 5, Mo.

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IN THY LIGHT

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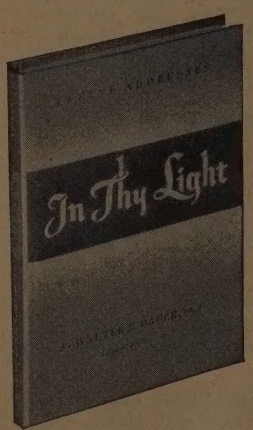

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